

Memo. C. Smith.

CHRISTIAN INTELLIGENCER.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

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[From the Religious Inquirer.]

Again, the KINGDOM OF HEAVEN is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the END OF THE WORLD; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the FURNACE OF FIRE; there shall be weeping and gnashing of teeth."—Matt. xiii. 47–50.

CONCLUDED.

2. What is intended by the end of the world, and the severing of the wicked from the just. The phrase, *end of the world*, is not used many times in the New Testament, but it appears invariably to mean the close of the Mosaic dispensation, the destruction of the temple and city, and the scattering of the Jews into all nations. Various direct and collateral passages might be cited to this purpose, a few, however, of the most plain shall be given. Let it then be understood that whenever Christ speaks of coming with his angels to separate the righteous from the wicked, to reward the one and punish the other, he is describing the *end of the world*, and the same events of which he speaks in the parable under consideration. In Matthew 24 the disciples ask him when the *end of the world* should be, and what signs would precede his coming. After earthquakes, famines, pestilences, commotions, and wars have been enumerated, they are told the gospel must be preached for a witness to all nations, and then shall the *end* come. The signs that intimate the approaching *end* are minutely portrayed for the guard and direction of the apostles in the day of their peril, uncertainty and deliverance, that when they shall see them in the air, the earth, and the troubled nations, they may know the *end of the world* is at hand. The separation is mentioned verses 30, 31, "And then shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth mourn and they shall see the son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Immediately after this, Jesus assures them "this generation shall not pass, till all these things be fulfilled;" thereby declaring that some, then alive, should not die before the *end of the world*. This was literally verified when Jerusalem was destroyed, and the Jews scattered over the earth, about forty years after the crucifixion. When Christ speaks of the *end of the world* he says, "let them who are in

Judea flee into the mountains; let not him that is on the house-top come down to take any thing out of his house, neither let him that is in the field return back to take his clothes." The end of the world then signifies the abrogation of the Mosaic ritual, and the dispersion of the Jewish people. This exposition is still farther confirmed by what Christ says in the 25th chapter concerning the same time and events. Having in the 24th confined the end of the world, and the great events he had predicted to the generation then on earth, in the 25th he describes the same things in three parables. That of the virgins is exactly similar in meaning to the parable of the net, and so is that of the talents, and that of the sheep and the goats. Indeed it should be remarked that in one it is said, "cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth," and in the other, "there shall be wailing and gnashing of teeth." The phraseology, characters, and termination of these parables clearly show they refer to one time, and one event.

It is therefore fair to conclude, that as Christ confined the *end of the world*, and the separation of the righteous and the wicked to the generation in which he lived, the end of the world mentioned in our parable should be applied to the same time and things, that Christ's discourses may be preserved from confusion, and the New Testament from ambiguity and darkness. This inference is strengthened by what Christ says in the 16th of Matt. "For the Son of man shall come in the glory of his Father, with his holy angels; and then shall he reward every man according to his works. Verily I say unto you, there be some standing here who shall not taste of death, till they see the Son of man coming in his kingdom." The same ideas are expressed by Mark and Luke in nearly the same words.

Let it moreover be noted the phrase *end of the world* is never used in the New Testament except by Christ, and one of his apostles; and should its application be uniform to one subject, both by the Master and the disciple, our explanation will be fully established. If any thing be plain in the discourses of Christ, it is the termination of the Jewish age, signified by the end of the world, which is the exclusive import of the phrase, wherever it is employed by Christ. How does Paul use this language? "For then must he of *en* have suffered since the foundation of the world; but now once in the *end of the world*, hath he appeared, to put away sin by the sacrifice of him-

self." Again he says, "now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the *ends of the world have come*." It thus appears this language has one uniform meaning through the book, and always applies to the end of the Jewish age. The severing of the righteous from the wicked intends the separation of the friends and foes of Christ, when the Jewish nation was visited by the heavy judgments denounced on them by the great prophet.

To prevent all mistake, let it be distinctly remembered the *end of the world* is never used in the whole New Testament to signify a dissolution of the material system, or the least change in the laws of nature, but merely an alteration in the physical and moral condition of Jews and Gentiles. While this fact is in sight the terms will not be perverted, nor will strange fancies grow out of the sound of words; but give up this plain truth, and the New Testament is dark as a heathen oracle.

3. What is meant by the furnace of fire? the common notion makes the net the constraining power of God, by which men are brought together; the end of the world the day of judgment for all men, and the furnace of fire the ceaseless torments of hell. The unreasonableness of the two first has been seen, the last shall now be examined.

Interpreting the language of the New by the idioms and forms of expression common in the Old Testament is highly necessary and fair, the writers of the New being Jews, and speaking after the manner of the prophets and holy men of ancient time. If this mode of illustration be discarded, conjecture must furnish the only rule of explanation, and leave all men to follow their own whims in understanding the language of the holy spirit. How then is the word furnace used by the Old Testament writers? In Deut. iv. 20, Moses says to the Israelites, "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt." Here the oppression and slavery endured by Israel in Egypt are represented by a furnace, from which God had delivered them. Isaiah in his xxxi. chapter, speaking concerning God, says, "whose fire is in Zion, and his furnace in Jerusalem." xlvi. 10, it is written, "Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." In Ezekiel xxii. 18, 22 we read, "Son of man, the house of Israel is to me become dross; they are all brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore thus saith the Lord God, because ye are all become dross, behold, therefore, I will gather you into

the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury and I will leave you there, and melt you. Yes, I will gather you, and blow upon you in the fire of my wrath, and ye shall be in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you." It hence appears that furnace is used in the Old Testament to signify distress, calamity, punishment, affliction and cruel bondage; and it is believed Egypt and Jerusalem are the only places that are figuratively called a furnace, in the whole Bible. By what authority then can we be justified in making furnace in our parable mean something in the future world, when the whole tenor of scripture is against such a construction, and when such an application would be destitute of analogy, and unsupported by any similar text? There is no passage in the Bible where furnace alludes to any thing in the coming state, unless the 13th of Matthew have this reference; but as the opinion in this case is founded entirely on conjecture and tradition, and is destitute of all support, it can deserve no farther attention. But should the common notion be true, God and Nebuchadnezzar resemble each the other in the object for which the furnace is prepared, one designing it for endless torture, the other to burn those who did not worship his senseless idol on the plain of Dura. Which character would appear the most amiable from this view of the subject, or which would deserve love and homage? Though Pharaoh and Nebuchadnezzar had no compassion for the captives of Israel, but treated them in the most barbarous manner, to gratify their malice and keep them in chains, God is unlike them in feeling and purpose, he "does not afflict willingly, nor grieve the children of men, though he cause grief, yet will he have compassion according to the multitude of his mercies, he will not contend forever, neither will he be always wroth."

From scripture analogy, the character of God, and the nature of things it therefore appears that furnace has been rightly explained in the 13th of Matthew, and that the general notion of the passage is erroneous, unscriptural, and derogatory to the character of God.

This parable, freed from the crude glosses with which it has been darkened, harmonizes with the other discourses of Jesus, appears worthy of the great Teacher sent from God, takes away the cavils of unbelievers, and shows the necessity of searching the scriptures, lest we wrest them to our destruction. Let no one hereafter suppose

he honors divine revelation by listening to sound instead of sense, or fancy that Protestant is better than Popish tradition; but rigidly examining each text in its immediate connexion, and with reference to the general scope of the speaker, come to a righteous judgment, that time and long reflection shall not alter, but strengthen. When this is done, the scriptures are treated as the book of God, deserving of all perusal, confidence and regard; but when doctrines are received on trust, especially those of great moment, and the Bible is unread, unexamined, uncompar'd, God is treated with indignity, his book is considered a new oracle of Paganism, dark as Cimmerian midnight, and inexplicable as the leaves of the Sibyl.

In close; if the Jews were punished with great and lasting judgments for their misconduct under the old dispensation, though their light and privileges were small compared with ours, what afflictions will be heaped on us, what calamities and disasters will befall us, should we misemploy the means of virtue, wisdom, happiness! God is no respecter of persons, but he that doeth wrong shall receive for the wrong, and of him to whom much is given, much will be required. Let us then be warned to apply our every talent to the service of God and the benefit of our race, lest our favors become our condemnation, and our light be extinguished. This is the moral instruction that should be obtained from this parable, and whoever thus applies the subject to heart and life has not read in vain.

[For the Christian Intelligencer.]

Brother STREETER,—I learn from your late notice to Subscribers, that after the completion of the present Volume, the "CHRISTIAN INTELLIGENCER" is to pass into the hands of another Proprietor. I am pleased with this new arrangement, as the public may still be favored with your services as Editor, and yet you be relieved from the considerable care and anxiety which the Proprietorship of the paper must have occasioned. And as this leaves you nothing to attend to but the Editorship, concerning the paper, it encourages me to hope that I may be heard in my request for a further alteration. The alteration I propose is the weekly issuing of the paper, in double the size. Omitting the Advertisements, which fill about one half of common political papers, each No. may contain the same matter that we have in the present form, and in addition to this all the politics and important news, that common Newspapers give us. I believe that this alteration would be very agreeable to most of your Subscribers, especially to those in the country: and as many would be glad to dispense with their other Newspaper, and receive for the same price all that they

care to read in that; and with it, instead of useless advertisements, the same matter, and twice as often, as they now have in the "Christian Intelligencer." I should still recommend, for the convenience of binding, that the paper be folded to make 8 pages in 4to form. All which I submit to your better judgment.

Respectfully yours,
Waterville, Dec. 1, 1826.

S. COBB.

[For the Christian Intelligencer.]

EMMANUEL SWEDENBORG.

Mr. Editor—As many people appear to be uninformed as to the general character of this wonderful man, it may be useful to insert the following biographical sketch, from LAMPRIERE'S Universal Biography, &c. by E. Lord, N. York edition; 1825. I do not know, whether these outlines of Swedenborg's character, are correct; the work, however, from which the selection is made, is highly approved, on both Continents.

"EMMANUEL SWEDENBORG, a fanatic of Sweden, born at Stockholm, 29th Jan. 1688. His father was a Bishop, of the Lutheran persuasion, and president of the Swedish churches. The son travelled abroad in 1710, and on his return was elected assessor of the Metallic college, an office which he resigned in 1747. He was well acquainted with the business of his profession, and wrote *Regnum Minerale*, 3 vols. fol. 1734, besides a treatise on the tides, and another on the position and course of the Planets. From the pursuit of philosophical objects, he at last withdrew himself to the contemplation of heavenly things, and in his opinions he became the founder of a new sect of enthusiasts, which, though not numerous during his lifetime, has since his death increased rapidly on the continent and in London, where, under the title of New Jerusalem Conventicles, they ensnare the superstitious and unwary.* This singular character, who, in the moments of his mystical reveries and enthusiastic madness, supposed that he conversed not only with angels, but with the Supreme Being, pretended that whatever happens in the world, has already happened in the world of spirits, which is situated between heaven and hell. According to his declaration the final Judgment took place in 1756, in the invisible world of spirits, and the result of it was communicated to him, by the Redeemer himself. To support his doctrines he published various works, such as books on the New Jerusalem—on Heaven and Hell—Spiritual

*It is no more than justice to remark that, whatever may have been the character of Swedenborgians in London, the converts to the strange scheme of doctrine, in this country, are far from being "the superstitious and unwary;" they are generally men of good talent, education and characters, and men who investigate subjects critically and zealously.—Editor.

Influx—the White Horse of the Revelation, &c. This extraordinary character died in London, 29th March, 1773, aged 85. In his younger years he had shared the favors of the king of Sweden, and been ennobled in 1719.”

To this imperfect sketch it may be added, that Swedenborg lived and died in the Lutheran communion, though he denied the common notions of the Trinity of three persons in one God, and substituted the word *essences*. He denied the doctrine of atonement or vicarious suffering; together with predestination, unconditional election, justification by faith alone, the resurrection of the material body, &c. and maintained that man immediately on his decease, rises again in a spiritual body, which was inclosed in his material body, and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life. That all those passages of scripture generally supposed to signify the destruction of the world by fire, and commonly called the last Judgment, must be understood according to the science of correspondences, which teaches, that the end of the world or the consummation of the age, is not the destruction of the world, but the destruction or end of the Christian church, both among Roman Catholics and Protestants, of every description and denomination;—and the establishment of the New Jerusalem Church, according to those principles of doctrine, which he taught by special revelation from God.—*See Buck's Theo. Dictionary.*

OBSERVATOR.

THE RIGHT WAY.

There is one right way and a great many wrong ways of living, acting and speaking, of doing every thing, and the right way is always the best; because it is the easiest, the safest, the most profitable and the most pleasant. And it is much easier to show that the great mass of mankind mistake this way, than to give the reason why they do so. It is a plain road—there are pointers up at every corner—and he who runs may read. And yet compared with the scattered crowd, but a few solitary travellers are to be found journeying on through life in the right way.

Most people who go wrong, know very well what they are about—and where they are. The prodigal, the drunkard, the grossly criminal, do not generally pretend that they are in the right way—they can give you many excuses for leaving it, and such perhaps, as are reasonable to themselves, I don't say *satisfactory*—for he who misses the way, never misses the forfeit,—and all who travel the wrong road must pay the toll gatherer, however plausible the reason that brought them there may be.

Among these excuses, one of the foremost and most frequent is, that the first wanderings were unintentional, and to them imperceptible—and that they have now gone so far astray, that the force of habit prevents their return. This is just as reasonable as it would be for a man whose business lay in Boston, to persist in travelling to N. Orleans, because by a mistake, he had gone a day's journey south instead of east.

The truth is, the wrong way has a strange fascination about it, the force and operation of which we see without being able to account for it; it is the same nameless and mysterious charm with which the serpent enchains the powerless bird; and full as it is of disappointments and sorrows, few who have gone far in it ever return. There are a series of progressive steps, from bad to worse, each of which when taken, renders the task of getting back more difficult.

How much better would it be then, for all of us to choose the right way—the choice requires simply, the exercise of reason—plain common sense, wherever it is permitted to preponderate over the passions, will be a sufficient guide—for the reasons why we see so many enigmas in men, is that they control reason, instead of suffering reason to control them.—*Emporium.*

“For by grace are ye saved through faith.”

Faith is a powerfully operative principle. It apprehends and takes hold on those things which the spirit of God presents to the soul, applies and appropriates them to its cravings. The soul humbly bowing to the requirement “believe,” ventures out like Peter upon the bosom of the depths of the love of God in Christ. Faith, although designated by the apostle Paul, “the gift of God,” is, more properly speaking, the act of the creature. The power to believe, is the gift, to use that gift is our act, even to take God at his word. O, the preciousness of genuine faith! It opens the door to eternity. It is the ladder Jacob saw. It scales the mount of God. It unveils the deep things of religion. It takes the wings of the morning and soaring beyond the limits of this mortal scene, enters within the realms of uncreated beauty, and basks in the holy beamings of the sun of divine love. It enthrones a pure principle in the soul and buoys us up above the waters of affliction.

TIME NEVER RETURNS.

As nothing can arrest him so also nothing can recal him. Once gone and he is gone forever—never to return! Every moment as it passes by whispers to the poor pensioner on its bounty, farewell forever. After he hath offered us the rich, the invaluable blessing, opportunity and we have rejected it, it cannot be recalled. Though we were to cry loudly after it and with tears of

blood invite its stay, regardless of our agonies it would move forward and return not. Yea though we were to call from sunrise to sunset, and like Baal's Prophets, tare ourselves with anguish, yet would time remain inexorably deaf to all our entreaties. As we cannot recal the past, so neither can we blot out the crimes with which the pages of our life's short day have been stained. The page we have sullied, neither angels nor men can make fair. There the dark spots must remain. The mementos of our prodigality, and indolence, and stupidity. O then let us improve the golden moments while they are ours! Let us work while it is day lest the night of death come upon us suddenly when no man can work.—*Dover Gazette.*

CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, DECEMBER 9, 1836.

Money-getting Schemes.

The New England clergy, as well as some others, have become as bold and as impudent in their demands upon the people for money, to carry on their modern Crusades against the Heathen and the common sense of mankind, as ever the Catholics were, in the times of the Holy Wars. A late number of the Boston "*Recorder & Telegraph*," laments that "the receipts of the American Board of Foreign Missions the past year, were" only "about 60,000 dollars." The writer in the Recorder, considers that *small* sum as a very inadequate recompense for the toil, labor, planning, begging, preaching, &c. which have been employed, to obtain it; and comes to the very grave conclusion, that the priests and their minions have had a severer tug, to get the money from the people, than those had who earned it, by hard labor! He mentions the missionary meetings, sermons and speeches, and says a host of moral power was called into operation. He says those sermons and great *talks* have been printed and widely circulated, "all over the country," in order to prepare the people for dealing out their cash, to those genteel beggars, of whom the *printed* ministers were the precursors; and yet, alas! with all their art, intrigue and perseverance, only "60,000 dollars has been collected." "MONEY," says the Recorder, "*must be had, and had in great abundance, or the great wheels must stop.*" "*And funds must be obtained, or the world will not be converted.*" Hence, money is identified with the means of a world's conversion. The blood of Christ is out of the question, unless employed as a charm for money. Every dollar and every cent, therefore, is said to be *marked* by the blood of Christ. It is profanely called, by the Reverend Doctors, "blood-marked coin;" and weak, credulous mortals are made to believe, that their "paltry pelf," may be sanctified to the salvation of the world. But after all the impositions practised upon some people, by such craftiness, still, they love their dollars, in general, much better than

they do the immortal welfare of souls. Most of them give only by constraint, or as the donations are begged and teased from them, by fawning priests.

Bishop Hobart, of New-York.

This very popular Divine is the subject of severe remark, on both continents. Since his return from England, he has preached and published a Sermon, in which he condemns "the union of Church and State." His discourse has been reviewed, in London, as we are informed, and his opinions treated as might be expected. But this is not the worst of the affair, as relates to the good Bishop. He has had the temerity to depart from orthodox notions concerning the fall of man; and maintains that the *natural depravity* of mankind is their *misfortune*, not their *crime*. And for this "mortal offence," he is attacked by the *sticklers* for orthodoxy, in the State of New York, and how he will come out, it is difficult to foretell. We hope, however, that the learned Bishop will adhere to his premises, as a defence of them, from his pen, will probably be useful.

The Working Clergy.

It appears by the English papers that "the *working* clergy," (as those are called who do the most part of the preaching, in the employ of others,) have rarely an occasion for writing an *original* sermon. Manuscript Sermons are advertised for sale, in England, as *dry goods* are here. Sometimes, however, to prevent the common people from discovering the deformity of the transaction, the advertisements are inserted in *Latin*, and addressed to the "Holy Orders," "the Fathers in God," &c. But this kind of traffic and transfer of property, is not worse than what is carried on in this country. All the difference is, our clergy are a little more cautious and reserved in the business. When a young graduate comes forth from a theological institution, his first sermons are frequently of a high order, in point of style and composition; but how soon does his diction and performances assume a new cast? At first, he is admired as a man of most promising talents; but, like young *birds* when they leave the nest, he *flies downward*. Examples of this kind are numerous. But there is no mystery in the case. The truth is, those young preachers are not the *authors* of their sermons, which they preach or read with so much fluency. When they come to make, or even collect and arrange their own discourses, they are at once lost. Their talents, experience and ingenuity are wholly inadequate to the task. Hence, the reason of their appearing to such disadvantage, soon after settlement. But it is not uncommon for a young man, the son of a preacher, to receive bundles of manuscript sermons from his father, and preach them, as his own, to the people over whom he is settled. Probably they preach but few *original* sermons in a year.

Divine Origin of Christianity.

The particular attention of our *young readers* is earnestly invited to the succeeding arguments, in favor of our holy religion and the divine authority of the Lord Jesus Christ, founded on the scriptural evidences of his having wrought numerous, extraordinary works, called *miracles*. That they were *real* miracles or wonderful works, no candid mind will dispute; and that all the circumstances attending them go to prove they were not, *and could not* be impositions, practised upon the people by *slight of hand* or *juggling*, is just as evident, as it is that rational and serious men are capable of judging of transactions, that appear in the light of noon-day. If *twelve* well informed, judicious MEN could be deceived, in relation to the works considered miraculous in the New Testament, under the circumstances therein narrated, then, no dependance can be placed on the testimony of any man, whatever may have been his advantages for being acquainted with the doings and character of others. We have no greater facilities for knowing the existence of any works which come under our daily observation, than the apostles had, to know that their Master performed the numerous miracles, to which they were eye-witnesses. Had these "mighty works" been accompanied with the ceremonies and craftiness of "enchantments," "divinations," and conjurations; and had a giddy and fickle multitude but rarely witnessed them, and then, under the deceptive glimmerings of the midnight taper, the scene would be essentially different: The illusions which might be practised on their treacherous vision, are numerous. But, candid reader, examine the following argumentative observations, founded on the plain and positive testimony of adequate witnesses, and you will discover the improbability or impossibility of their being deceived, or having a wish to deceive others.

Although the preceding propositions contain very convincing proofs of the divine mission of Christ, and the divine authority of his religion, yet, undoubtedly, the strongest of this arises from the wonderful and well attested miracles which he wrought from the beginning to the end of his ministry. He cured the most inveterate diseases; he made the lame to walk; he opened the eyes of the blind, and the ears of the deaf; he cast out devils; he walked upon the sea; he fed five thousand persons with a few small loaves and fishes, and even raised the dead to life again. These miracles were all wrought in open day, in the sight of multitudes of witnesses, who could not be imposed upon in things which they saw plainly with their own eyes, who had an opportunity of scrutinizing them as much as they pleased, and who did actually scrutinize them with a most critical exactness, as appears from the very remarkable instance of the blind man restored to sight by our Lord, in the ninth chapter of St. John, a transaction which I recommend very earnestly to the attention of my readers.

It is true, that miracles being very unusual and extraordinary facts, they require very strong evidence to support them: much stronger, it must be owned, than common events, that are recorded in history; and accordingly, the miracles of Christ have this very strong and extraordinary evidence to support them; evidence such as is not to be equalled in any other instance, and such as is fully compe-

tent to prove the reality of the greatest miracle that ever was performed.

Besides a multitude of other persons who were eye witnesses to these miracles and who were actually convinced and converted by them, there were twelve persons called Apostles, plain, honest, unprejudiced men, whom our Saviour chose to be his constant companions and friends, who were almost always about his person, accompanied him in his travels, heard all his discourses, saw all his miracles, and attended him through all the different scenes of his life, death and resurrection, till the time of his ascension, into heaven. These persons were perfectly capable of judging whether the works which they saw Jesus perform were real miracles or not; they could tell whether a person whom they had known to be blind all his life was suddenly restored to sight by our Saviour's only speaking a word or touching his eyes; they could tell whether he did actually, in open day-light walk upon the sea without sinking, and without any visible support; whether a person called Lazarus, whom they were well acquainted with, and whom they knew to have been four days dead and buried, was raised to life again merely by Christ's saying, *Lazarus, arise*.

In these and other facts of this sort, they could not possibly be deceived. Now these, and many other miracles equally astonishing, they affirm that they themselves actually saw performed by our Saviour. In consequence of this, from being Jews, and of course strongly prejudiced against Christ and his outward appearance, which was the very reverse of every thing they expected in their Messiah, they became his disciples; and on account of their conversion, and more particularly on account of their asserting the truth of his miracles and his resurrection, they endured for a long course of years the severest labors, hardships, sufferings, and persecution, that human nature could be exposed to, and at last submitted to the most cruel and excruciating deaths; all which they might easily have avoided, if they would only have said that Christ was not the Son of God, that he never worked any miracles, and never rose from the dead. Yet this they refused to say, and were content to die rather than say it.

Is not this giving the stronger proof of their sincerity, and of the reality of Christ's miracles, than human nature and human testimony are capable of giving? The concurrent and uncontradicted testimony of twelve such witnesses is, according to all the rules of evidence, sufficient to establish the truth of any one fact in the world, however extraordinary, however miraculous.

If there had been any powerful temptation thrown in the way of these men; if they had been bribed, like the followers of Mahomet, with sensual indulgencies; or, like Judas Iscariot, with a sum of money, one should not have been much surprised at their persisting, for a time at least, in a premeditated falsehood. But when we know that, instead of any of these allurements being held out to them, their Master always foretold to them, and they themselves soon found by experience, that they could gain nothing, and must lose every thing in this world, by embracing Christianity; it is utterly impossible to account for their embracing it on any other ground than their conviction of its truth from the miracles which they saw. In fact, must they not have been absolutely mad to have incurred voluntarily so much misery, and such certain destruction, for affirming things to be true which they knew to be false; more especially as their own religion taught them, that they would be punished most severely in another world, as well as in this, for so wicked a fraud? Is it usual for men thus to sport with their own happiness, and their very lives, and to bring upon themselves, with their eyes open, such dreadful evils, without any reason in the world, and without the least possible benefit, advantage, credit, or pleasure resulting from it? Where have you ever heard

of any instance of this sort? Would any twelve men you ever knew, especially men of credit and character, take it into their heads to assert that a certain person in the neighborhood raised a dead man to life, when they knew that no such thing had ever happened; and that they would all, with one consent, suffer themselves to be put to death rather than confess that they had told a lie? Such a thing had never happened since the world began. It is contrary to all experience and all credibility, and would be, in itself, a greater miracle than any of those that are recorded in the gospel.

It is certain then (as certain as any thing can be that depends on human testimony,) that real miracles were wrought by Christ; and as no miracles can be wrought but by the power of God, it is equally certain that Christ and his religion drew their origin from God.

Br. Hutchinson's Work.

We lament that the letter from Br. H. which was mentioned in our last, has not been found. It would be published with pleasure, were it at our command. It may be proper to remark that the proposed work is entitled an "Apology," &c. on account of the Author's having been for many years, an advocate for a different doctrine. He was a successful preacher of the Free-will Baptist order, and is still held in veneration by many of them, to this day. They are not willing to give him up, as they express it, and would undoubtedly peruse a work from his pen, with great attention, and with more candor, than from almost any other man. This consideration, among many others more weighty, should be an inducement, for the friends of truth to encourage and patronise the proposed Book.

The reader is requested to devote a moment's attention to the following communication. It relates to the opinion of a Catholic priest of the first respectability, talents and standing, in this country. He gives it as his opinion that, the Indian tribes, in Maine, are a very pious people. And why is not he as well qualified to judge of their religious character, as would be a Protestant missionary? And, if he is not mistaken, why should we be over-anxious to turn them from that religion, in which they are pious, peaceable and happy? Can it be shown, by an appeal to facts, that the Indians, in this country, have been made better, morally and practically better, by means of Protestant opinions and examples? How has it been with the tribes of Indians in Connecticut and Massachusetts, where their neighbors were puritanical and orthodox, in their notions? We appeal to the records of the state for proof, that they have decreased in virtue and sobriety, till scarce a vestige of their race remains. The once noble tribe of Stockbridge Indians, is now almost exterminated. Two of the remaining sons of that tribe were recently tried for murder, in Berkshire county, (Ms.) one was acquitted, the other convicted.—If our Indians are now morally good, let us beware how we attempt to make them better, by the *five points* of Calvinism.

PIOUS INDIANS.

The Rev. V. H. Barber, a Catholic Clergyman, resident in Claremont, N.H. passed through this town a few days ago, on his return homeward, from a mission to the Penobscot and Passamaquoddy tribes of Indians. We regret that the arrangements of Mr. B. would not permit him to remain in town over the Sabbath, as it was the

wish of several respectable Protestants, he should have done, who were desirous to hear him preach. Mr. B. is, we believe, a native of Connecticut. He is a graduate of Dartmouth College. Previous to his conversion to the Catholic faith, he was an Episcopalian Clergyman at Waterbury, (Conn.) and was afterwards connected with some literary institution, either in that State or New York. After he became a member of the Catholic Church, he was received into the order of Jesuits, went to Italy, & resided some time at Rome. After his return to his native country, he received ordination from the late Catholic Bishop of Boston, in Dec. 1822, was stationed at Claremont, where since that time he has generally resided. His father, the Rev'd Daniel Barber, who also embraced the Catholic religion, was formerly minister of that place.

Mr. Barber speaks in high terms of the piety and devotion of the Indians, especially of the Passamaquoddy tribe, and entertains the highest opinion of their venerable chief. V.

Look! Look!!

It is currently reported, as we learn by a good, substantial friend, that the "Christian Intelligencer" is to be discontinued, at the close of this volume. From whence such a report could originate, we know not; suffice it to say, it is wrong, wholly and entirely wrong. Our subscription never was so full, nor our prospects so good, as to patronage, as at present. As will be seen by a communication from Br. COBB, on a preceding page, it is thought advisable by many that our paper should be enlarged. Our friends are assured that nothing will be done but what is fair, honorable and just, and with the consent of those who shall continue to patronise the Intelligencer.

MARRIED,

In this town, by Elder S. Rand, Capt. Benjamin C. L. Furness of South Berwick, to Miss Mary-Jane Roberts.—Capt. Willis W. Allen to Miss Isabella Hutchinson.—Mr. Abijah Poola to Miss Mary Swanton.

By the Rev. Mr. Ripley, Mr. Richard Relhan to Miss Mary Mary Owen.

In Westbrook, by Rev. Mr. Bradley, Mr. William Barker to Miss Ann W. Haskell.

In Gorham, Mr. Alva Goulding, formerly of New-York, to Miss Eliza Stimpson.

DIED,

At Point Petre, (Guad.) about the 27th Oct. Mr. Leonard Cushman, son of Mr. Zebedee Cushman, of this town, aged 27 years.

In this town, John Adams Quincy, son of Jacob Quincy, Esq.—A child of Mr. J. R. Mitchell.

THANKSGIVING DISCOURSE.

JUST published, and for sale at the ARGUS OFFICE, a DISCOURSE, delivered in the Universalist Chapel in this town on the ANNUAL THANKSGIVING, Nov. 30th, 1826—By RUSSELL STREETER, Pastor. Price 12½ cents single, or \$1 per dozen.

POETRY.

EPITAPH ON A POOR BUT HONEST MAN.

Stop, reader, here, and deign to look
On one without a name,
Ne'er entered in the ample book
Of fortune or of fame.

Studious of peace, he hated strife;
Meek virtues fill'd his breast;
His coat of arms—"a spotless life,"—
"An honest heart"—his crest.

Quartered within was innocence;
And thus his motto ran,—
"A conscience void of all offence
Before both God and man."

And in the last great day, though pride
Now scorns the pedigree,
Thousands shall wish they'd been allied
To this great family.

From the N. Y. Christian Inquirer.

SPEECHES TO SOCIETIES.

The hypocrisy and cant which is discovered in the celebration of the anniversaries of benevolent institutions, and which we have frequently noticed and condemned, is clearly exposed, and justly censured, in the following paragraph from the *Christian Register*:

"We have followed the English fashion, in this country, of having formal speeches made at our religious and benevolent anniversaries, and printed afterwards. A distant contributor to any of these charities, has little knowledge of the machinery with which an anniversary is got up.—He reads in his paper, that at a numerous attended annual meeting, Mr. H. offered a motion, and Mr. O. seconded the same, each making an elegant speech, of which the society hopes to furnish their readers with a sketch. He thinks that these efforts were the unpremeditated thoughts of the moment; especially when he reads, 'I rise with diffidence, Mr. President;' 'Sir, I did not intend to speak on this occasion;' 'Permit me to offer a few unpremeditated thoughts.' Little does the reader imagine that most anniversary motions are coined by the Managers; that gentlemen are sent for, from distant places, to manufacture and deliver speeches on topics sent to them; that most of the speeches are written out at length—some being accurately committed to memory, and others are manfully read; that an arrangement is made where Mr. H. shall sit, and where Mr. O. is to stand, so that the whole may appear natural. Away with such deception! Banish such machinery! It is inconsistent with christian simplicity and godly sincerity. Ask gentlemen to attend and to deliver speeches if you please, but let their own piety and sense instruct them when to speak and what to say. Call not a sermon without a text, a speech, nor delude distant readers with a show of zeal."

PLEASURES OF RELIGION.

The consolations of religion are calculated to give the highest enjoyment in the earliest and the latest years of life. And although some may fancy it chills the fervor of youth by lessening the pleasures of innocent hilarity, they grossly miscalculate. Religion furnishes all the delight known in this world, for without its sustaining aid, the oppressed heart would break. Then each one who wishes to live happily, must live religiously, for it is impossible to be happy without religion, and with it no one can be unhappy. It is a most ungenerous calumny on piety, to suppose it renders men gloomy and despondent. By such groundless insinuations many have been induced to believe holiness fit only for the melancholy of old age, or the hour of sickness and death. Indeed, so appalling has been the representation, that no young and feeling soul could possibly delight in its possession. But when the unfailing comforts of vital godliness are impartially drawn, the youthful heart beats with transport to enter into the enjoyment, and to give scope to the highest capacities of his nature. He perceives that every other pursuit tends to degrade the powers of his understanding, and to bury his mind in the dust, and that their pretended pleasures are but disguised miseries. For these plain reasons religion has always been disgusting to the young and the feeling, and will so remain, unless it can be represented in its true light. If its professed teachers deform it by description, and disgrace it by practice, none but the abandoned will be disposed to embrace so demoralizing a system.

Religious Inquirer.

AGENTS.

We deem it unnecessary to republish the names of our AGENTS in this State, excepting where new appointments have been made.

Brunswick—J. M'Lellan, Esq. P. M.
Farmington Falls & N. Sharon—J. P. Dillingham, P. M.
Gardiner—Parker Sheldon.
Livermore—Rev. George Bates.
Waterford & Bridgton—N. Howe, Esq.
Wales & Monmouth—D. Plumer, Esq.
Wiscasset—Barker Neal.

Br. Sylvanus Cobb, of Waterville, is General Agent for this State; so that other Agents and friends in general, are requested to make remittances to him of whatever may have been collected, whenever it is convenient.

BALFOUR'S
FIRST AND SECOND INQUIRY,
FOR SALE BY
NATH'L. SWAZEY, BATH, (Maine.)

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